

The American Friend

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

EXPERIENCES IN SOUTH AFRICA TOLD BY RUFUS JONES

Rufus M. Jones and his wife, Elizabeth, are now travelling in South Africa where Rufus is making a study of the international situation. His mission was encouraged out of a concern which arose at the time of the World Conference which suggested that a deputation of American and English Friends go to South Africa to study the race problem in that country. Word has just been received from the Friends Service Council that E. Russel Brayshaw of Manchester, and Alice Harris, wife of Sir John Harris, have been appointed to represent English Friends on this very important deputation. Rufus Jones expects to be joined in the near future by Thomas E. Jones and his wife Esther who will make the trip to South Africa. Time has not permitted a detailed report to be received from Rufus but the following notes, from his letters, will be of interest to all. On February 18, he writes as follows:

"We are bowling along in these glorious southern seas. We shall be across the tropics tomorrow. Yesterday we spent the day on St. Helena and it was a memorable day. We are due at the Cape in four days.

"I am to do the work first in Cape Colony and slowly travel north. I hope Tom and Esther and the English Friend or Friends can arrange to join me in Durban for a full week of conference before I sail for Mombassa and the mission field in Kenya. It takes so long to go up the Coast by boat that I cannot come back after I once go up. If they can join me at Durban the first week in May everything will work out right, I think. I shall by then have a good deal of experience and a large stock of information to pass on to them, but if I am to accomplish what we have planned I must leave Durban not later than May 10. The Dutch Line boats go from Durban to Hong Kong and Shanghai. I can stop off for a few days at Mombassa for Nairobi. I have had a splendid rest and ought to be ready for business in the new world of South Africa. I am all for the trade winds!"

On February 23rd, he writes: "We have just landed at Capetown and are settled at Ocean View Hotel at Sea Point where we shall stay for the present. We shall probably therefore leave for China soon after Friends General Meeting for South Africa which is to be

at Port Elizabeth, South Africa, at Easter (April 17). We shall hope to attend that and then sail by the Holland Line for Hong Kong."

On February 28th, he again writes: "Everything has opened up here as well as possible. Senator Rheinallt Jones, who was elected to represent the non-European races, is arranging most of my meetings and is extremely helpful. He had a luncheon for me to meet a number of persons of prominence and it proved to be a rare opportunity. Gen. Smuts sent for us almost as soon as we landed and I had a most memorable talk with him. He expects to have us again later. I also had a sitting in Parliament. Sunday we attended Friends Meeting in the morning and had a favored occasion. In the afternoon Dr. Gill, who is head of the great museum there, took us for a long drive across the peninsula where we saw the Indian Ocean and had much good talk.

"This morning I met and addressed the Ministers Council of the city, representing all denominations. At the close of my address the mover of the vote of thanks amazed me by saying that no visitor to South Africa had ever given them a message which had reached them as simply and profoundly as this one had. It was no doubt an exaggeration but the meeting did undoubtedly open up my work there quite effectively.

"I am to speak this week at Stellenbosh University (the Boer Univ.) and at Huguenot College for women at Wellington and next week at Capetown University. I am speaking in the Presbyterian Church next Sunday evening and I have asked the Friends to appoint a public meeting for persons interested in Quaker ideals. I am planning to leave Capetown for Johannesburg about March 12. It is a journey of about three days. The race problem here seems every day deeper, darker and more complex. I wonder how one can ever feel able to deal with it effectively. But we are young here yet!"

Rufus Jones expects to return to America via Hong Kong and Shanghai, China.

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HOW MUCH DOES A LETTER LIKE THIS MEAN TO US?

The Committee on World Friendship Among Children which is located in New York City, has been carrying on a friendship project among children around the world. Dolls were sent to Japan;

bags full of gifts to Mexico; treasure chests to children in the Philippine Islands; pictures to China: picture cards to children in France, Holland and English speaking countries. The project most recently undertaken by this Committee is a gesture of friendship to war-torn Spain. They are asking the children of America to pack "Friendship suitcases" for the children of Spain. Each suitcase contains toys, clothing and a letter of good-will to the child who receives it. The Committee on World Friendship works in close cooperation with the Committee on Spain of the American Friends Service Committee and our relief workers distribute these suitcases in both Nationalist and Loyalist territories. The following letter describes the joy and gratitude with which these suitcases are received by the Spanish children.

Dear Children:

Although you do not know me and you may not even have heard my name, I want to write a few words to express the gratitude I feel for all that you have been doing for the Spanish children.

I am sure that if you had been present at the scene I saw this afternoon you would have cried from happiness. Let me tell you about it. We were having a visit from Mr. Dan West just at the time when a lot of the suitcases arrived, filled with the playthings and clothing you so kindly sent for the little boys and girls of Spain. This afternoon I had the privilege of going along with our friends Mr. West and Mr. Parke Lantz on a visit to the English hospital in this town, where so many sick children are looked after so carefully, with the idea of giving one of the suitcases to a little boy who was well again after being very seriously ill.

We got to the hospital at half past four and the kind lady in charge, who loves children very much, invited us to go up to the terrace, from which we could see all the surroundings of this big city, a great plain full of all kinds of fruit trees, including orange trees. When we were on the terrace Senor West said a few words to the boy who was to have the suitcase, while Senor Lantz took some pictures,—and I do wish you could have seen the boy's face when he opened the suitcase and picked up the playthings and the things to wear.

His face was full of happiness, his eyes shining, and he was so overcome that he did not know how to begin. Oh! An automobile, pictures, paper, soap, a toothbrush, socks, handkerchiefs a towel, a warm coat, oh, so many things,—and the suitcase, too, and taking everything in his hands and dropping them only to pick them up again, he was so excited that he could not say a word. What joy for me to see the boy so happy, and for

(Continued on page 146)

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EDITORIAL

Symphony Programs and Harmonized Living

LONG have we enjoyed the Sunday afternoon broadcasts of the symphony concerts given by the New York Philharmonic Society. During the intermission on a recent Sunday, Deems Taylor, the commentator and interpreter, explained how discerningly a good, finely balanced program is arranged by the director. In short it is put together on much the same underlying principle that a dinner menu is planned. It opens with something rather light, a musical appetizer so to speak. The attention of the listener is caught and he gradually gets into the full spirit of the concert. In or near the middle of the program comes the *piece de resistance*, the so-called heavy number or numbers, to appreciate which to the full requires the deep concentration of the hearer. However *en rapport* the latter may be with this major part of the program, his capacity for sustained enjoyment is strictly limited. Though he may be unconscious of the fact, he begins to tire. Hence the wise director, instead of trying to maintain to the end this high level of attention and appreciation, eases the tension and tapers off the program with a return to something lighter. At the conclusion of the concert the audience is uplifted, rested and refreshed, thanks to the discernment of the director.

As we listened to Deems Taylor it occurred to us how aptly this applies to our daily living in general and to our spiritual life in particular. First, our daily lives should be as carefully balanced as is a good symphony program. There is a certain unity and organization in life, a great principle of harmony and proportion, with which we should harmonize our living. It is, we believe, a central principle in creation, and applies to all aspects of life, group as well as individual. Our lives and our group relationships are generally effective to the degree in which we seek to maintain this balance and harmony. Whether consciously or not, some of us who feel so deeply that "life is real, life is earnest," pitch our lives too continuously on the heavy, serious vein. We thus become nervously overwrought, lose our sense of proportion and become ineffective in furthering the concerns so dear to us. By giving a place to the lighter but no less constructive part of our nature, we should ease the tension now and then.

Just as certainly many, and perhaps more people,

render their lives relatively purposeless by filling their programs, if indeed their lives can be said to be programmed, with the lightsome features of entertainment. They ignore the more substantial aspects of life which give it meaning and direction. Spiritual values in life are ignored for the material and the pleasurable.

What applies to life in general is even more applicable to our religious life in particular. That quality of our nature which enables us to enjoy a symphony concert is in the main the same quality which gives us an appreciation of spiritual values. In our religious life it is especially necessary that we maintain a sense of harmony and balance. There is a temptation, the more seriously we take our religion, to maintain or profess it on a high tension level that renders it unreal and unconvincing. We are simply not so made that we can ignore the divinely implanted principle of proportion, and live the attractive kind of lives that are wholesome and constructive.

Certainly the right arranging of our lives is as important as is the planning of a concert program. We can make little symphonies of them only as we seek that spiritual harmony and proportion intended by the Master Director.

In Which We Mourn Our "Lost Leader"

A PARTICULAR bright spot in the present national administration has been the notable work of Secretary of State Cordell Hull. His marked success in furthering the spirit of "good neighborliness" among the countries of the Americas, and his persevering, consistent policy of perfecting reciprocal trade agreements with various governments, have demonstrated a statesmanship of a high order, making for construction and peace in a world apparently bent on destruction and war.

So much the greater, therefore, is our grievous disappointment over the fact that he has now joined in the mad hue and cry for stupendously bigger naval armaments. Such reaction to the sensational developments in Central Europe is to be expected on the part of the average congressman, we suppose, but we had thought much better of Secretary Hull. It should be reasonably obvious that the tremendously increased navy is not required for actual defense of our own

country. To be sure the admirals, some of them at least, maintain that it is, contending that a navy twice the size of the one proposed would be necessary if we were to attack Japan. But these admirals protest too much. If what they say is true, then certainly Japan, with a navy manifestly inferior to ours, would be in no position to attack us.

The fact of the situation is that the administration's conception of defense has been dangerously widened. A year ago, our national policy was clearly enunciated by the President and Secretary Hull to the effect that this country would not be drawn into war to defend property interests in the Orient. American citizens were warned to get out of the trouble zone. That policy has now apparently been completely reversed. Voicing fine phrases and glittering generalities, Secretary Hull speaks of our national responsibility for safeguarding democratic ideals. Specifically, we prepare to defend our comparatively slight commercial interests in China: for example, Standard Oil Company tank boats on the Yangtze River. Thus shall we curb dictators and defend democracy! Yes, we mourn our "lost leader."

How different and how statesmanlike was the de-

liverance of United States Senator Schwollenbach of Washington State! On the Sunday evening of the week-end on which Hitler made his dramatic and menacing conquest of Austria, the Columbia Broadcasting Company arranged an international hookup in which the startling political developments were interpreted in broadcasts from London, Paris, Berlin and Vienna. Then the United States was heard, with Senator Schwollenbach, a member of the Senate Foreign Relations Committee, as spokesman. Almost literally we held our breath in anticipation of what he might say. Not a word did he utter of the necessity of increased armaments with which to fight off dictators. Calm and composed, he made two main points, and made them forcibly. He said, first, that the wiping out of the last vestige of the Peace Treaties demonstrated the utter futility of war to secure any good ends. That should be our first, and perhaps our main lesson. And second, the one sure and effective way for us to defend democracy against rising dictatorship is to prove democracy by making it work successfully here at home. That, we submit, was a reasoned and statesmanlike utterance amid all the frantic alarms of the day. If only Secretary Hull had followed suit!

The Quaker Business Meeting

Its Theory and Practice

By W. Bruce Hadley

Given at Whitewater Quarterly Meeting, Richmond, Ind., March 5, 1938

THAT QUAKERS "have something" in the procedure of their business meetings is borne out by the fact that similar procedures are becoming accepted in many groups. Others are appreciating the fact that truth-finding in a group is not identical with debate and majority vote. Thus one observes with interest the similarities in theory and practice between a Quaker business meeting and the principles of group discussion which are set forth by so influential a teacher of this technique as Harrison S. Elliott. In any group conference today which is carried on "according to Hoyle," the use of resource leaders is noted. Here is simply an application of the principle of "weight" (of which more later) in Quaker practice. Proceeding by discussion and taking the sense of the meeting is not by any means an outmoded and quaint relic of the past to be laid aside for more "progressive" procedures. Nor does this method represent simply ignorance of parliamentary procedure. "There is a reason," and the rationale back of the process is capable of statement.

ON QUAKERIZING AMERICAN POLITICS

Interesting, is it not to have an appreciation like this from a non-Quaker. This is from an editorial which appeared in the *Syracuse Herald*, January 18, 1931, on "Quakerizing American Politics." The writer was no other than Glenn Frank, then President of the University of Wisconsin, and at this moment in a strategic position in American politics. He wrote:

"I suggest in all seriousness that we need to inject into the 1932 campaign something of the spirit of the Yearly Meeting of the Society of Friends, as that spirit is described in G. von Schulze Gaevernitz's little book on Democracy and Religion.

"The meeting opens," he says, "with a period of silent worship when each member strives to enter into the holy fellowship, and opens his inward ear to the voice of the Spirit.

"Then follows the discussion.

"There is ample opportunity for the free expression of opinion and for the leaders to exercise their influence.

"This is all the more possible because those present have not come to press their own settled view, but to arrive at a new and, if possible, unified opinion, for in the last resort all truth is one.

"With absolute freedom of speech the members are accustomed to self-restraint through their silent meetings for worship.

"Finally the chairman, known by the modest name of Clerk, declares that this or that is what he "feels" to be the sense of the meeting, which he writes down unless there is any objection.

"Should there be any serious difference of opinion, a period of silence is interpolated, in which the gathering earnestly seeks to know the divine will about the question before it.

"Thereupon follows further discussion, until one will have made itself evident.

"Should that not occur and some difficult objection remain, the meeting disperses without coming to any conclusion. For Quakers do not coerce a minority by means of a majority.

"Chatterers are privately warned, though not without patient love and sympathy for human failings and peculiarities.

"In many cases minorities do not press their opinion but submit voluntarily to the majority which in time they hope will be ripe for what they feel to be progress."

"I do not, of course, suggest that a political campaign be converted into a process of 'silent worship,' but we need to Quakerize our campaigns to the point of sincere collaboration in a quest for fresh policy rather than leave them insincere competitions for the spoils of office."

QUAKER BUSINESS MEETING CHARACTERIZED

Here ought to be stated the characteristics of a Quaker business meeting in a succinct manner. In so presumptuous an undertaking it is better to quote from wise representatives of Quaker thought. One might select such a description from any one of many sources; but the one used here is a quotation from Henry T. Hodgkin in his book, "The Christian Revolution."

"No votes are taken and no resolutions are moved. Nevertheless decisions are reached, often through very grave differences of opinion. The actual organized life of the whole community has always been carried on in this way, and there is not the least disposition to change it for any 'more business-like method' for the simple reason that it works.

"The underlying assumption is that the spirit of God is a present factor guiding to a right conclusion, that His will may be known if those who gather have patience and mutual forbearance, that as their hearts are turned to Him He will make His presence known and bring order out of disorder, harmony out of divergence. The meeting begins in silence. All hearts are thus turned to God, inward peace is secured, the private judgment is brought into relation to the larger purpose of life. It may be that some words of prayer are heard, but these will be simply the expression of a common aspiration that cannot be kept in, not the set form of prayer or anything that is felt to be 'required' before the meeting can properly begin. The only human guidance comes from a clerk who introduces the subjects for discussion and records what he believes to be the judgment or 'weight' of the meeting. There is perfect freedom of discussion for man and woman alike, as they may be led. At such time as he thinks fit the clerk introduces a 'minute' recording of the decision. If this is acceptable, as is usually the case, it will be agreed to at once, and the next business will be taken. If some question it, further discussion will be allowed, or time may be given for more silence or for vocal prayer. The minute may not express the views of all, but it will be accepted by all as a record of the meeting's decision, and all will be loyal to it. That is to say, the meeting does not wait for unanimity, but proceeds along the course which seems most strongly supported by 'weight' which may not always mean majority rule . . . The discussion is not an attempt by each party simply to vindicate its own view; it is a common search for truth, which means that one is at least as anxious to find out what is true in another's point of view as to state one's own."

SOME VARIATIONS IN PRACTICE

Within this framework there is considerable elasticity as to arrangement, or "practice" of the theory. Quite generally in the United States, so far as the writer's acquaintance with Friends meetings goes, a period of worship, brief or more extended, precedes the taking up of business. However, on two occasions he attended a monthly meeting in Birmingham, England, where the procedure was first to take up a few items of business, and then when all Friends were present and at a point thought suitable by the clerk, the meeting settled into a period of worship of quite extended length, and then business was resumed and concluded.

Often in large meetings we have over here a presiding clerk and a recording clerk. With this division of labor there is a somewhat different situation than where one clerk writes his own minutes and presents them to the meeting for approval. The latter method lends itself to sharp focussing of the attention of the group on the precise nature of the judgment the group is rendering. The Clerk of London Yearly Meeting, than whom there is probably no one whose powers are more put to a test in his capacity as clerk, prepares and reads his own minutes to the Yearly Meeting for approval; at least those minutes which record the deliberative judgment of the body at that session, and which require to be minuted by "taking the sense" of the meeting.

Perhaps the diffusion of responsibility at the clerk's table has contributed to a certain looseness of thought and

indefiniteness of wording which one sometimes feels regrettable in our American meetings. One has felt on occasion that the policy of the clerks has encouraged the meeting in the habit of thinking that there is virtue in leaving a discussion inconclusive, as though this preserved the right to have individual opinions. On the other hand, a clerk can immensely aid a group of truly concerned Friends by taking seriously his responsibility to take the sense of the meeting as clearly, definitely, and fairly as he possibly can. Discussion should be for a purpose, and thinking must move toward a conclusion not to be abortive. Would clerks find help in reading some good discussion of principles and technique of group discussion?

DISCUSSION LEADS TO GROUP OPINION

A subject is before a Quaker business meeting for discussion, not as a proposition for debate. The clerk usually presents the business which is to be discussed; but a concerned Friend may, at a suitable opportunity indicated by the clerk, present a subject of his own concern for the consideration of the meeting. Once presented, the subject may then be discussed freely by anyone present, who may bring light on any angle of the problem being dealt with. As the discussion proceeds, the clerk may find it necessary to serve the group by summarizing the discussion from time to time, and again to ask that the discussion be confined to some one phase of the general subject until the meeting can reach a conclusion on that phase before passing on to other angles of the problem being discussed. The clerk, too, may find it necessary to serve the group by dealing firmly with individuals who are clearly obstructing the process of group thinking. One has seen the clerk tap his desk with a pencil to remind a Friend that he is talking too long, or beyond the time allowed as discussion draws out to great length. One remembers a clerk rising to get the attention of an enraptured speaker by tapping his desk, to say, "I am afraid the Friend is wandering from the point."

It is expected that an emerging group opinion can be discerned as many Friends express themselves on the matter before the meeting. As the discussion proceeds, Friends usually respect this center of gravity in the discussion, and for the sake of the unity of the meeting, "hold their own convictions lightly with reference to the emerging will of the group." This spirit of expectation seasons the discussion with a certain humility and respect for the opinions of others.

TAKING THE SENSE OF THE MEETING

The clerk "takes the sense of the meeting" by weighing up the discussion. This is not simply a matter of counting the number of people who are for and the number who are against a possible course of action. Some Friends speak with more "weight" than others. Weight should be given to the words of a Friend who has knowledge peculiarly relevant to the matter under discussion. Is it a legal matter that is involved? A Friend in the legal profession may well outweigh the whole meeting in the clerk's judgment in taking the sense of the meeting! Is it a matter concerning the affairs of a particular meeting or a particular individual? The words of the committee which has been dealing with the situation are more weighty than the words of uninformed Friends. Is it the meeting's finances which are under discussion? The words of the treasurer or of the finance committee are leaned on heavily by the meeting and the clerk. Aside from this, there are some people whose general fund of common sense and wisdom about life make their few words of great value to the whole group. The clerk's announcement of what he believes to be the sense of the meeting may quite possibly reflect the opinions which have been ex-

pressed only by a minority; but as the clerk is a man selected for his fairness and general capacity for good judgment, his discernment will generally be trusted and respected by the meeting.

This principle of weight has been much abused, no doubt, at various periods and in various places in the Society. One is told of age and wealth being heavy "weights" in certain meetings. Sometimes one or two very vocal families have dominated a Yearly Meeting by their readiness to monopolize the discussion, and it is very difficult for a clerk to break through the crust of tradition in a situation like this to draw the sense of the meeting from non-vocal elements. These examples are, of course, perversions of any defensible theory of "weight." The vocal Friend, or any Friend with purely irrelevant endowments of age, social position, or wealth, does not have weight if he is uninformed. One believes that within the last generation or two there has been a wholesome improvement in understanding and practice in Friends meetings of this principle of weight. Perhaps the time has come when the Society needs to be exhorted not to discount unfairly relevant words of good judgment spoken by a Friend simply because he happens to be well endowed with this world's goods, and not to let sentiment override truth when the words of a speaker are weighted by the really irrelevant weight of youthfulness!

MINUTING THE MEETING'S DECISION

At a time which he thinks suitable, the clerk introduces a tentative minute, or where there are two clerks, he may orally suggest a possible course of action for the group to be recorded in a minute by the recording clerk. If he has satisfactorily analyzed the sense of the meeting, his minute or proposal for a minute will be accepted at once. This acceptance is manifested simply by natural expressions from the individuals present: "That's satisfactory to me"; "I like that"; "I'm satisfied"; "So am I"; These spontaneous expressions take on color from the habitual expressions of particular Yearly Meetings or local meetings, some of which are interesting for their freshness and also from the standpoint of a shade of difference in attitude of mind. For instance, the writer was interested in the general use among English Friends of an expression, "I hope that will be done," "I hope the minute will be accepted," "I hope so." This seems to recognize that the meeting acts only when the clerk announces what the action of the meeting has been, and that the decision is still in process of making, with strong possibility that there may still be modifications if some Friends speak to the matter.

If Friends who have the sense of the meeting earnestly on their minds, and are not simply reiterating a personal point of view which has not succeeded in gathering the meeting behind it in the discussion, feel that the minute or action does not adequately incorporate the sense of the meeting, they will say so, and suggest modifications or additions to the minute. These may be accepted or not, depending on the judgment of the clerk. If his original minute seems to summon a whole-hearted assent from the meeting, he may simply say that the minute as it stands seems to be the sense of the meeting. If there is general hesitancy, however, he may judge that the suggested modification is a useful contribution to the minute. Unanimity is not required in order for the meeting to proceed to a conclusion; but the whole spirit in which business is conducted is to avoid overriding minorities who have weighty reasons for their point of view. However, in large meetings, it is almost necessary, in reaching difficult decisions, to prevail on a few individuals to see that the action being taken has the weight of the meeting behind it, and the good clerk stands his ground when he feels he is respon-

sible to the meeting that its clear concerns be not frustrated by inadequately supported opinions of a very few.

SUBSTANTIAL UNITY IS ESSENTIAL

It should be made clear that the whole genius of the Quaker business meeting is to protect numerical minorities from being arbitrarily overridden by majorities. Majorities have often been wrong. If there is not, in the clerk's opinion, substantial unity of opinion in the meeting, he will not record an action. Where there is clearly a difference of opinion, it is his duty to refuse to permit the meeting to take any action. In an earnest session of the Five Years Meeting, the clerk is remembered to have said, "I refuse to take the sense of a meeting that has no sense." London Yearly Meeting discussed the Richmond Declaration of Faith for a whole day, with more than a thousand Friends participating, and at the end of the discussion the clerk declared that the meeting was not prepared to take any action on that matter. Where the meeting is not united, the matter under discussion may be dropped, postponed indefinitely, or it may be continued for consideration at a later meeting, or a committee may be appointed to gather more information and re-formulate a proposition which may more nearly meet the situation.

The clerk's ruling is final in conducting the meeting. From his decision there is no appeal except in cases of individuals who are under dealings by a meeting and who feel themselves aggrieved by the action of the meeting in discontinuing their membership. In such cases, elaborate provision is made in the disciplines of the respective Yearly Meetings for appeal to higher bodies. We are not unfamiliar with the sort of responsibility reposed in a clerk, since we have such an accepted institution in society in the case of the judge of a court. Harold Morland, one time clerk of London Yearly Meeting, said, on retiring as clerk, that he considered that a more responsible position did not exist than the one which he was vacating.

Clerks make mistakes, of course, just as justices of civil courts do. But meetings help to make clerks by their understanding of the purpose and spirit of a Quaker business meeting. A petty spirit in any of the participants in a meeting cannot help having a lowering effect upon the tone of the whole meeting, and may try the poise of the clerk himself. Participating Friends must govern themselves and identify themselves with the purpose and responsibility of the entire procedure. They must endeavor to keep a sense of proportion between the things which are really important and the things which are less important. More thought and spiritual energy may be consumed by a discussion of rearranging the furniture of a meetinghouse than by discussion of action relative to the passage of a military conscription bill. All must cooperate to achieve creative and significant group decisions.

HIGH TYPE OF DELIBERATIVE PROCEDURE

When intelligently participated in, a Quaker business meeting is a high type of deliberative procedure. The individual must keep a constant tension in his own mind between the alternatives the meeting is facing. With all participants thus actively weighing up the discussions as it moves along, the whole group is fruitfully proceeding toward a conclusion. The type of speaking that "goes over" in a Friends meeting for business is therefore of a quite different character than the type which one hears in a mass meeting where the accepted objective is to get mass action on the part of a majority. The latter appeals to the quick emotional response, it encourages the "go-getter" speechmaker who can marshal his tricks cleverly. The group decision which is reached may be the lowest common denominator of the common emotional responses of a majority of the group. An example of this is seen in the political technique in this country of electing a political

machine by appealing to diverse elements on the basis of their common hatred of the existing regime instead of building up a coherent political philosophy as a clear-cut ideological alternative to the program of the "ins." The Friendly procedure works in the direction of giving the advantage to the point of view that has truth, common sense, and information on its side. And it firmly upholds the principle that the whole mind of a group must be convinced before it is rushed into action which it may repent at its leisure.

AN "ANCIENT ADVICE" STILL TIMELY

It would perhaps be salutary to have read in meetings for business from time to time this ancient advice from Edward Burrough (1662):

"Being orderly come together [you are] not to spend time with needless, unnecessary and fruitless discourses,

but to proceed in the wisdom of God . . . not in the way of the world, as a worldly assembly of men, by hot contests, by seeking to outspoke and overreach one another in discourse, as if it were controversy between party and party of men, or two sides violently striving for dominion . . . not deciding affairs by the greater vote . . . but in the wisdom, love and fellowship of God, in gravity, patience, meekness, in unity and concord, submitting one to another in lowliness of heart, and in the holy Spirit of Truth and righteousness, all things [are] to be carried on; by hearing and determining every matter coming before you in love, gentleness and dear unity . . . In this way and spirit all things are to be amongst you, and without perverseness, in any self-separation, in discord and partiality; this way and spirit is wholly excepted, as not worthy to enter into the assembly of God's servants . . . in any case pertaining to the service of the Church of Christ, in which His Spirit of love and unity must rule."

Richmond, Indiana.

A Religion of the Whole Life

By Ruth G. Hamlin

This paper was read recently before the congregation of the First Friends Church of Indianapolis. Ruth Hamlin is a young Negro woman connected with the Indianapolis Y. W. C. A. and is a Magna Cum Laude graduate of Butler University.

THE SENSE of personal responsibility—the stewardship consciousness—has been developed from the dawn of history. The capacity for such development is innate. It was born with the races. History bears record that individuals or groups have had the stewardship idea in every age in one form or another. The Church has always taught stewardship, more or less spasmodically and intermittently. Its stewardship teaching during the major portion of the Christian era, as we know, has been from the point of externalism. The chief, if not the sole purpose of this teaching, was to reap an immediate harvest of funds.

But a new day has dawned. The old point of view has given place to that of Christian motive and the primacy of persons among all values. This has changed the major objectives. For from this point of view it is clearly evident that the primary purpose of stewardship is not that of increasing church finances or augmenting benevolent budgets, but rather that of developing Christian character.

What then is Christian stewardship? It is the recognition and fulfillment of personal privilege and responsibility for the administration of the whole of life—personality, time, talent, influence, material substance—everything in accordance with the spirit and ideals of Christ.

Few words are used in summing up the life of Enoch, but the simple statement that "he walked with God" conveys a whole volume of meaning. He met the responsibilities of life in such a way that even death itself was powerless to break the close and intimate companionship he enjoyed with God. In Abraham, who left country and kindred in answer to God's call, we have the spectacle of a man who was a real steward—one who put himself and his all at the divine disposal. He never refused God anything, not even his son, Isaac, the heir of promise. He was a steward of divinely revealed truth.

The life of Joseph is one of the noblest in all history. He was one of the most faultless characters portrayed in either the Old or New Testament. His poise was remarkable, his purity incorruptible, and his piety paramount.

He stands out prominently among the people of those primitive days as a model steward. He was tested by the ill fortunes and the good fortunes of life. Loyal and faithful, interested and sincere, modest and considerate, Joseph won the esteem of all right-minded persons with whom he had to do. He is an example of what every young man should be, and, by the grace of God, can be in his personal habits.

The daily round of business, with its contacts, is the best chance we have to present to the world a picture of religion in action. The farmer, the merchant, the lawyer, the physician, the banker, the clerk, the customer, the conductor, the passenger, the policeman, the employer, and the employee—all have their opportunities for real stewardship. What ever his occupation, the steward's one business is to extend the kingdom of Christ. How far do the ideals of Jesus prevail in modern business life? Is it organized on the basis of selfishness, profit, and pleasure, or on the basis of justice, love, and service? The acid test of stewardship in the business world is, "What do you regard as the goal of your business?" Is it related definitely to the program of Christ? "We have no right to rob a man who works honestly and faithfully of a good support and his family in order to support or to enrich the stockholders or even to serve the public. Tell me that a corporation cannot afford to pay a living wage and I will tell you that corporation ought to go out of business." Industry has no right to take a man, use him the best years of his life, and as old age approaches throw him on the scrap-heap . . . "If we can not put Jesus in business, we ought to get out of business, and get somewhere we can go with Jesus Christ."

There are two world problems which call for special consideration—the problem of the races and the problem of international relations. Jesus demands the conquest of every phase of life. The Christian should be concerned with humanity and especially where humanity is in distress, and humanity is in deep distress at these points, which affect the lives of multiplied millions. The race problem is acute. There is conflict among the races growing out of jealousies, rivalries, and superiority complexes. How will the conflict be settled? What is the way out? It lies in a new sense of stewardship among the races, east and west, dark and white. That sense of stewardship can come from only one source—religion. Christianity

stands for the unity of mankind. Fellowship is a high, difficult, spiritual art which must be diligently cultivated in order to be established. How shall this fellowship be achieved among the races? By a sense of stewardship that will lead them to share their best gifts with one another. Fellowship in science, in education, and in mutual service—this is the bond that will bind them together.

Since the World War, the problem of international relations is giving the nations of the earth more concern than ever before. Heretofore war has been regarded as a nation's only defense against aggression, its most common method of punishing injustice and its chief restraint on international wrong-doing. Shall this continue so to be? By every dictate of Christianity and humanity we must get rid of this relic of barbarism called war. We must find some way of settling international disputes and enforcing international responsibility for preserving peace, and a definite, concerted, persistent effort to discharge that responsibility by waging war upon war, by substituting fair peace for force, by insisting upon peace from ocean to ocean, and by settling international controversies by an appeal to the reason of mankind. It is incumbent upon every Christian steward to stand for those policies in his own country which seek to realize this ideal and apply the principles of Jesus Christ to all phases of international life.

The pages of history glow with the record of great and noble lives sacrificially invested in the service of God and humanity. An incomplete roll of the most conspicuous of the faithful stewards of Old Testament times is contained in the eleventh chapter of the Epistle to the Hebrews. To this list the New Testament adds the eleven Apostles, the evangelists Mark and Luke, Stephen the first martyr, Paul the steward of the gospel for the Gentiles, and many more. Every century from the first to the twentieth has had its witnesses whose lives attest and exemplify the stewardship principle. Among them have been kings, soldiers, scholars, statesmen, orators, historians, poets, philosophers, reformers, musicians, artists: a multitude of the most outstanding and influential personalities of the world, and many nameless saints—the vast majority of whom, though anonymous to us, have their names written on high. There are likewise thousands of men and women in the various walks of life today who are exemplifying this age-old principle.

A coal miner was asked, "Don't you find it pretty monotonous picking coal down here in the dark?" Picking up a piece of coal and looking at it thoughtfully, the miner answered in substance: "Yes, it is monotonous. But

you see this isn't just a piece of coal. What I am picking out of the ground is light and warmth and power. I sometimes think of all the streets I am lighting, all the homes I am warming, all the trains I am running, and then I am not a miner at all, but a minister to people who never heard of me."

A man once wrote a letter to his friend at Christmas time, in which he said: "Your best gift to the world is the gift of yourself. I want to thank you for being you and for being my friend." It is quite true that the most valuable part of a man is that which he calls himself. This is the bewildering, potential part of him. Here personality is found on its throne of power. It is of this we must speak when we talk of man adequately. He is related to all sorts of external things, but personality is the inner and central focus. When we see stewardship in its largest relations we must see how all its other aspects come at last to center in its relations to personality. Man is a king under God. And as a king he is responsible for the realm, for the throne, and for the man who occupies the throne. The beginning of stewardship lies in the fact that we owe life and all we possess, and the world in which we live and every thing about it to God. All this is the basis for a great religious stewardship.

We must remember, however, that God does not desire us to have a slave's sense of being property. We belong to God to be sure, but we belong as sons and not as servants. The defining thing about Christian stewardship is that it has a noble element of spontaneity. It is like the feeling of a son to his father. It is not mechanical. It is not calculating. It is based on natural love, but it is glorified by love. Christian stewardship is the stewardship of love.

Stewardship dignifies philanthropy, conceiving of it, not as a casual good turn done at one's convenience, but as the intent of one's whole life. The chance to share is the Christian meaning of our *having*. We possess money, property, things, solely that we may administer these for the benefit of others. They are given to God as equipment, as instruments of our partnership with him. They are the means by which he and we make love concretely real.

"What the world is calling for, what it needs more than anything else—more than it needs money, more than it needs harnessed Niagara—is men: Men with intellectual length to them, with moral girth to them, who can turn away from corruption unbribed, face the clamor of a mob unbought, stand among the pigmies like tall, bright angels, alert, unbending, invincible, and by their embattled personalities, by head and heart, by brain and soul, swing the world up toward its millennial dawning."

Stop Living Like Pagans!

Keynote of Conference on Peace and Missions

SINCE THE Newton, Kansas Conference of the Brethren, Mennonites and Friends, in 1935, the Continuation Committee, composed of Robert Balderston, Friends, chairman, Orie Miller, Mennonites, and C. Ray Keim, Brethren, has been sponsoring sessions on various phases of the great subject. Thus there have been gatherings on literature, young people's work, and future plans as they relate to peace. On the 11th and

12th of March, members of the three groups gathered in 57th Street Meeting-house in Chicago to consider the situation of missions as they relate to peace.

In attendance were secretaries of various mission boards, returned missionaries from a number of fields, members of mission boards and others interested in missions. The group of about thirty-five was not too large to confer together and enter into the varied problems which

were disclosed. The spirit seemed to prevail that this conference was of great value, not only clarifying our conception and understanding of the problems but also in coming to a common view of some of the attitudes we should maintain.

These three churches have work in Denmark, Sweden, Nigeria, Japan, Kenya Colony (Africa), Cuba, Mexico, Jamaica, Palestine, Congo, Ecuador, Central America, Alaska, Madagascar, South Africa, and in different parts of India

and China. The Church of the Brethren at the time of our meeting had part of its stations under Japanese and part under Chinese control in China, with its staff in danger, at least one having already met death. Two or three countries of South America have settlements of Mennonites, the largest being in Paraguay.

Possibly M. R. Zigler of the Brethren sounded the keynote as he read Ephesians 4:17 and 5:2, emphasizing, as translated by Moffatt, "Now in the Lord I insist and protest that you must give up living like pagans." In some of those countries where the Church is persecuted, the Church lived like pagans. In our three churches, theology differs, but our way of life has been and is remarkably similar. And now we are the only churches that have a united morale for peace when it is so sadly needed. (This was the day Hitler and Germany marched into Austria) Paganism is on the increase. War is hate in action, the denial of God, for God is love. At Oxford the churches came humbly; there they admitted that the contribution of each denomination lay in its differences. As historic peace churches our common difference has been opposition to the paganism of war.

On the 12th, the entire morning was given over to consideration of the situation on the field, where missions manifest that they are the normal reproduction of the Church among other people. Many countries have much to teach us in peace; thus China with its two thousand years of practicing peace, until "Christians" came; and in the Congo, where they practice Paul's admonition, "Never let the sun set upon your wrath," (Ephesians 4:26) for if two are angry, before the sun goes down one seeks the hut of the other. Then near it a chicken is killed and its blood permitted to drop on the feet of both, to end any ill will. Again we have much to teach, in litigation, in refusal to use force, in being sincere and open in our dealings. It was agreed that all the denominations are much more peace-minded on the field than in the homeland, hence our three groups are not so outstanding as "Peace Churches." But it is our duty to proclaim our full message there, even as at home.

Time was given to a report and suggestions on the work in Spain, with Dan West telling us the newest developments and pointing out possible directions our work might take, not alone in Spain but at all points of friction.

A findings committee sought to summarize the discussions and have sent out the following:

I. SOME BASIC PRINCIPLES

1. We would state our belief in missions as the reproduction of the Church

in new areas, and encourage our representatives on foreign and home fields to faithfulness in proclaiming the gospel of Christ in its entirety.

2. We believe that this gospel must proclaim Christ as the Prince of Peace and that war is contrary to his spirit and teachings. War and the white man's greed are tragic forces hindering acceptance of Christianity. Christendom needs to hear again Paul's admonition: "Give up living like pagans." (Eph. 4:17. Moffatt)

3. In view of our heritage, we, as historic peace churches, have a unique equipment and a special responsibility in the field of peace work at home and abroad.

II. SUGGESTIONS FOR APPLICATION

The stimulating discussions of these days have brought to our attention numerous practical suggestions regarding the relation of the missionary enterprise to the propagation of peace. We would urge all concerned with missions, whether boards, missionaries in active service, or the home church, to examine carefully these suggestions and give serious attention to making our missionary enterprise more effective in the cause of peace.

1. The Church must feel that the missionary enterprise as such is a peace-producing agency.

2. In spite of relativities and perplexities regarding the application of our peace principles, we must ever maintain these principles in their fullness without compromise.

3. In principle, litigation, military service, military training, police service involving violence, forceful means to protect life or property and similar

measures violate our peace principles; hence means must be sought to eliminate them from the Christian community and to substitute therefor the peaceful way of life. Every endeavor should be made to provide opportunity for honest, constructive labor, so that occupations which are inconsistent with Christian peace need not be sought.

4. Abandonment of the rights of extra-territoriality and refusal to claim military protection from the home government is a natural result of our peace principles. Boards and missionaries who have adopted this policy are to be commended and we believe our peace testimony to nationals has been strengthened by this attitude.

5. Personal testimony of missionaries and nationals with the purpose of winning others to the way of the Prince of Peace should be increased. Opportunities of our own representatives to present their testimony to other Christian workers and groups should be sought and utilized more extensively.

6. Our churches abroad as well as at home should be known as peace churches. The churches at home should be aware of the fact that attitudes and actions at home which are contrary to Christian peace principles handicap the Church abroad in its general witness and in its peace testimony in particular.

7. Our churches should be helped to interpret properly the Scriptures in the question of peace and war, including the difficult passages, all of which must be read in the light of the teachings of Christ. Literature on this point should be provided both at home and abroad.

8. More attention should be given to the grounding of missionary candidates in our peace principles and their application to situations likely to arise on the field, so that they may be able to give a more effective peace testimony and be able to take advantage of opportunities to witness.

9. Peace conferences of missionaries at home or on the various fields, with or without board representatives, would be helpful.

10. Experiences of missionaries and nationals in the practice of peace should be utilized to strengthen our peace testimony.

11. Home boards should consider the preparation of peace literature for missionaries; also peace literature in the vernaculars.

12. Our peace testimony must always be characterized by the spirit of tact, consideration and love. This spirit must animate missionary relations as well, whether between workers, between churches, or between missionaries and nationals.

FOR TIME IS LIFE

Oh, waste not time, for time is life,
And life is gold—
A precious thing, and shining,
Composed of seconds, minutes, hours,
Then speeding years
That hasten life's declining.

Oh, squander not the hours of light
In idleness,
For they are flying, flying!
The aimless act, the fickle word,
All speed the spark's quick dying.

Conserve, then, time! Be not content
To idly dream
With no sincere endeavor.
O Youth, beware, for time once lost,
Despite vain tears,
Is gone, and gone forever!

LUCILE CHANDLER.

Minneapolis, Minnesota.

MILTON H. HADLEY.

Chicago, Illinois.

THE PULPITS OF JESUS AND OUR PULPITS

By B. RUSSELL BRANSON

As spring comes on apace, my thoughts are turning again and again to the great out-of-doors, which we all love. I have been wondering why we so love it. And why was the Master continually seeking the quiet, solitary place in desert or mountain or garden?

I cannot hope to set down here a full and complete answer to these questions. I do want, however, to point to an obvious truth which will, I hope, speak, in the language of your own heart, a message. Perhaps it will be the message of, "I will lift up mine eyes unto the hills, from whence cometh my help." Or it may be the cry of the disciple, "Lord, to whom shall we go? Thou hast the words of eternal life." In whichever case, it is a very old truth that one derives strength from the hills. It is a growing truth that Jesus has the words of eternal life.

As a minister, I have for a number of years been increasingly interested in the "pulpits" of Jesus as signifying and interpreting the living truth of his words. So far as I know, we have only one recorded sermon of Jesus which he delivered in the synagogue—that preached in Nazareth, his home town. However, the record tells us, "He was preaching in the synagogues of Galilee." (Luke 4:44). This was true in the early part of his ministry but a day came when "He went forth by the seaside to teach." Henceforth, save on rare occasions, Jesus is found making a pulpit of a boat, a stone, a wayside, a shady tree or a home. His texts are a farmer, a grape vine, a grain of mustard seed, a sparrow or a little child. He needed not the dreamy architecture of synagogue and temple, or the moving cadences of great and inspired music to enable him to worship or preach. Rather, the contours of lofty mountains, the shifting clouds or a field of waving grain were for him the sign of a greater architect. The whispering of a breeze, the song of a bird or the laughter of a little child were but faint cords of a more celestial harmony.

All this, Jesus caught up and transmitted in such a manner that simplest man was made to feel and understand the wonder and the bounty of the love of God.

"But when he saw the multitudes, he was moved with compassion for them." (Matt. 9:36) The drive and inner urge of this compassion took him from village to village and from home to home, on highway and by-way. He taught in their synagogues and in the temple. What did he teach? How we wish we knew! Only fragmentary sayings that related to certain incidents that transpired have

been saved for us. But his parables, those gems of wisdom and spiritual illumination, were called forth as he journeyed in the way, watching a farmer sow his seed, or sitting in Simon Peter's boat, or walking the shore of Galilee observing the fishermen with their drag-net. In the most ordinary scenes and happenings of daily life he saw truth and the Kingdom stand revealed. He met dire need by the city gate. He spoke to wounded hearts in a stricken home. A single soul stood silent and revealed as he rested at Jacob's well and spoke his immortal words about the true worshiper.

Wherever we find Jesus, be he on highway or by-way, by Bethesda's pool, or with Nicodemus on Olivet, or walking on Solomon's porch, the incident he encountered was sufficient occasion to bring forth from his noble heart some word of eternal life.

We may not be great or brilliant, but we all have our work to do. Each has that of God within him which will respond to human need as truly as did Jesus. Our need is that by the cultivation of our spirits we shall become sensitive and compassionate; that we shall be able to make of the commonplace event an experience of rare beauty and spiritual power; that we shall unfold for those of our day the nature of the Kingdom of Heaven.

I am therefore concerned about our pulpits—those numberless opportunities that cross and recross life's pathway. Have we used them? Or have we failed, miserably? We who go each Sunday into the church's pulpit, what have we to say about the pulpits of Jesus? Have we been fully conscious of this ministry that is ever before us to teach and preach? Do we realize that through our daily contacts we are best able to reveal most truly the life of God which we possess?

We who seek the Kingdom of Heaven shall surely find it when we walk with Jesus by the way; when we, too, see "every common bush afire with God."

Clintondale, New York.

I HAVE A FRIEND

I have a Friend who knows the road.
He knows how heavy is my load
And He will gladly share it.

I have a Friend who knows my cross.
He knows my sorrow and my loss
And He will help me share it.

Once long ago, a cross He bore
Up Calvary's rugged hill, and more,
Asked not God's will to spare it.

And now He wears a victor's crown.
When I shall lay my burden down,
If faithful, I shall wear it.

SARA R. STANSBERRY.

Whittier, California.

COMMUNING WITH NATURE

A Question Of Dominion

By FLOYD W. SCHMOE

Recently, over our roast beef and our crab salad, we enjoyed a lively argument with our pastor. The question concerned the sanctity of life—of all life. The Biologist denied the absoluteness of man's "dominion over the fish of the seas, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing which creepeth upon the earth," and expanded the meaning of the sixth commandment.

The Preacher stuck by his "dominion" and excluded only man from the slaughter. Of course he does not believe in killing needlessly, and his opposition to the legalized killing of man carried all through the World War—for which we give him great credit—but he does enjoy his fleshpots, and sees the rearing of millions of cattle to be slaughtered for our feasting as a mark of civilization rather than of barbarianism.

Perhaps the Biologist's aversion to taking life is a sign of advancing age—it has increased with the years—but he prefers to look upon it as a glimmer of enlightenment.

The chemist has been able to take apart the elements which go to make up that tiny drop of protoplasm which fills every living cell, but he has never been able to put them together again and make it live—and we think he never will. Man has not been given dominion over life to the extent that he is able to engender life. We pass it along; we do not create it.

However, we can destroy life, and we do. We do it in a big way, for man is without doubt the most predatory of all predatory animals, and the most destructive of all destructive animals.

Time was when it was necessary no doubt for man to kill in order that he might live. He was given that privilege. It may still be necessary, at times, to kill in order to survive, but those times are becoming increasingly rare. With law and order of sorts, and with the discovery of ample and wholesome meat substitutes and forms of clothing more desirable than furs and skins, that divine right to kill is becoming daily less of a necessity and more of an imposition.

So, theoretically at least, we have fully subscribed to the principle of live and let live, even down to the snake in the grass (but mosquitos beware), and we fully believe that the time will come when the wholesale slaughter of intelligent animals even for food will be classed, with war, as a barbarianism "practiced only by primitive man."

Seattle, Washington.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

"BILL OF EXCEPTIONS" FILED BY FRIEND ECONOMIST

Editor, THE AMERICAN FRIEND:

In your issue of March third, Russell E. Rees writes a forceful and interesting article "On Banishing Our Saviours." It is the more unfortunate that so many statements appear therein that seem to me to be very misleading. He speaks of "the bitterness toward those who really want an economic order that is not stark crazy." Personally I have long advocated a better economic order and have not been aware of any bitterness. I would like to know who they are who want a "stark crazy" economic order? I know of no one who opposes improvement in the economic order although I know of many who refuse to swallow whole the blue prints of would-be economic saviours whose elaborate plans have nothing in fact or human experience to cause one to believe that they would work successfully in practice.

The writer of the article says: "The strong take all they can get, and the weak are trampled under foot." That is simply not the case. The strong in this country have financed our colleges, our churches, libraries, museums, parks, hospitals, clinics, yes even the greater part of the activities of our own Society of Friends. The great charitable foundations of this country alone have an income of over fifty millions annually, every dollar of which goes to improve the conditions of the weak and to make life better for the underprivileged. It may be said by the unthinking and the uninformed that the strong took this money originally from the people. But this is another oft-repeated fallacy. As a general rule the creator of a large fortune is a constructive genius whose activities result in ninety-nine percent of benefit to the people to one percent of riches for himself. It is usually necessary to do something that greatly improves the condition of the people before they will be willing to give up enough wealth to provide a fortune. The progress of the race up from savagery has been due to the constructive activity of our exceptional men. The big fortune is usually a by-product of the much greater increment of wealth that has accrued to society. If we destroy the capacity of our able men to function in the creation of wealth, as we have been doing of late years, the standard of living for all will sink.

Furthermore it is more true, that far

from "taking all they can get," most of the economically strong are willing and even eager to do all they can for the benefit of their employees and the public. Generally they pay the highest possible wage scale consistent with reserves for the rainy day, and they give generously of their time and energy to civic and philanthropic affairs. Increasingly, a sense of trusteeship is developing among the strong, and in the long run they find it necessary to make their actions serve the needs of the people or they will not remain economically strong.

Again, the author says: "The only possible excuse for our underfed children is the greed of our economic life." There is no greed for private profit in Russia, and yet five millions starved to death in one year. Some are hungry here but none have starved to death and all have more than in any of the countries where the State has undertaken to manage the economy in the interest of the people. How would the author make sure that there would be no underfed children? Would he distribute the food supply to all in need? Then who would continue to produce food if it were taken from them without payment? Would the railroad union workers distribute this food without wages? How would he pay the truckers, handlers and dealers whose services would be essential in distributing the food? And if food were distributed free, what portion of the population would cease making any effort to supply its own needs? The answer to these questions is dictatorship. That is inevitable if capitalism is destroyed. With the best intentions, our would-be economic saviours are heading us toward Lenin, Stalin, Hitler and Mussolini, with the loss of all liberty and more hunger than we have ever known in this country. Wouldn't it be better to promote good will, correct errors, make improvements and patiently carry on with the only system that has given the people any hope of abundance and freedom?

HOWARD E. KERSHNER.

Glen Ridge, N. J.

RUSSELL E. REES IN REBUTTAL

Editor, THE AMERICAN FRIEND:

The criticism of my article in THE AMERICAN FRIEND, for March 3, which appears above, in a letter from Howard Kershner, serves to show in sharp contrast two points of view. He argues from the benefits of the present system; I speak from a sense of its inadequacy

and its weaknesses. Let me answer his objections in order.

He would like to know who wants a "stark crazy" economy. In Hartford, Connecticut, during the lean years, the Retail Milk Dealers poured hundreds of gallons of milk down the sewer at the time when undernourishment was rampant among the citizens. The farmers of that State were not allowed to give their surplus milk even to a neighbor with a large family of children. Why? To keep the retail price of milk at an unreal level. According to the Brookings Institute, (certainly not a radical organization,) in 1929, 5,899,000 families in the United States had an annual income of \$491, while 24,000 families had an annual income of \$364,700. I venture to say the 24,000 families want to keep the economy which obtained before 1929.

He maintains that it is not true that the "strong take all they can get, while the weak are trampled under foot." And he advanced, as proof, the philanthropy of the rich. I would answer, that the concentration of wealth has been increasing at an alarming rate. Between 1924, 1929, there was a drop of 14 percent in individual ownership in the U. S. (Taken from "Measurement of American Wealth" by R. R. Doane, page 27) You have only to read the story of the origin of one of the great fortunes, Vanderbilt, Astor, or Morgan, to see whether the strong take all they can get. James Truslow Adams, in the "Epic of America" writes: "A system that steadily increases the gulf between the ordinary man and the super-rich, that permits the resources of society to be gathered into personal fortunes that afford their owners millions of income a year, with only the chance that here and there a few may be moved to confer some of the surplus upon the people in ways chosen by themselves, is assuredly a wasteful and unjust system."

Employers have paid the "highest wages consistent with reserves." But who determines what is *consistent with reserves*? The breakdown of the system which occurred in 1929 came about because the dividends on these tremendous reserves could no longer be paid out of profit, and were taken out of wages. Dividends actually increased as wages fell. The purchasing power fell so rapidly that the economic structure collapsed. The Brookings Institute says again, "If the great mass of the population has income too small to enable it to buy what it wants, and if an infinitesimal minority has income larger than it can spend, then consumption will be less than it could be, and production also less."

"Some are hungry, but none have starved to death," says my critic. The United States Department of Labor publishes these statistics: the death rate of

babies in families on relief, is 210.9 per 1000, the first year. The death rate in families with an income of \$1,200 per year, is 59 per 1000. Now starving to death and increasing the death rate, are not identical, but they add up to the same thing in this discussion.

Finally, he says that dictatorship is inevitable if capitalism is destroyed. Practically, what he affirms is, that we must keep things as they are, or we are heading, "toward Lenin, Hitler and Mussolini." My simple answer to that is, that he has submitted a false dilemma. For instance, it may be that a development of the Co-operatives would be another alternative. And as far as I know there may be other alternatives.

Now the point of my article was, that the issue is becoming clearer, day by day, that eventually we must choose between men and things. And I base this, not upon some economic theory, but upon Christian insight. The most difficult thing in the Christian program is to keep the values of human personality central in our thinking. When men have tried it, they have always met powerful opposition. I am convinced that at present, in the field of economics, we put our emphasis on hogs, not on men; and I am therefore convinced that we do not have a thoroughly good society.

And I am also quite sure in my own mind that Jesus Christ illustrates the best example we have, of keeping human need in the center of the world's thought. If we are to follow him with realism, we cannot follow greed and selfishness. Howard Kershner says the present system has produced a fairly good world; but I simply insist that Jesus proposes a better than we have achieved.

While this is only a partial answer, it represents the spirit in which I approach an answer. And I contend that it is fear of consequences which keeps us from being realistic in the field of economic life.

Kokomo, Indiana. RUSSELL E. REES.

YOUNG FRIENDS CALLED TO VOLUNTEER

There was a time when summer vacation to college students meant three months to loaf at home. Now there are so many enticing things to do that it's hard to choose between them. Many young people will go on specially conducted trips to Europe and South America; others will tour the United States, stopping at youth hotels or camps. A large number will continue their studies at summer schools; others will seek practical experience in work projects on social problems. One enterprising group will combine the advantages of study, travel and active participation in a national movement of social significance by enlisting in the Student Peace Service as Youth Peace Volunteers.

During the past two years, 385 young people volunteered their summers to the Emergency Peace Campaign. Like the Peace Caravaners sent out by the American Friends Service Committee, they went into small rural communities to educate and organize for peace. Now the Peace Volunteers have come back under the wing of the Service Committee.

Again this year, about the middle of June, hundreds of young people will pour into institutes of international relations in different parts of the country. They will come by train, by bus, by limousine and by hitch-hiking. Most of them will be college students or recent graduates, carefully chosen from hundreds of applicants. All of them should be intelligent, tolerant, self-reliant, adventurous. To some, the \$100 that each must contribute as his share of the expenses will seem ridiculously little for a whole summer; to others it will represent months of scraping together contributions from churches, clubs, and individuals who want to help send a Peace Volunteer into the field. To some the money will be a scholarship awarded by the college to the student chosen to be its representative. To others it will represent savings from a young school teacher's or minister's salary. This \$100 will pay for the Volunteer's transportation, training, literature, supervision, and the \$5 a week allowed for living expenses.

For two weeks they will go to lectures and seminar discussions morning, noon and night. In between times, they will sing and play and work together. They will have opportunities for personal consultation with the authorities on economics, religion and foreign affairs who make up the faculty of the institute. They will be given practical lessons in techniques for community peace education.

Grouped in units of four, they will be sent to small rural towns untouched by the cosmopolitan atmosphere of cities, to communities whose opinions are molded by the local newspaper. In such towns the advent of four attractive college men or women is an important event. With the help of a local sponsor, they will be housed and introduced to the community. They will be asked to speak at the Rotary Club, the missionary society, the Grange. The editor will announce their arrival, put their pictures in the paper and will probably allow them to write a weekly column on international affairs. Ministers will welcome the Volunteers to their pulpits and inveigle them into teaching Sunday School classes. They will seek an opportunity to interview prominent citizens, to speak to labor unions, to corral local talent into a peace play. They will lead study groups, set up trade exhibits and posters. They will seek out convinced pacifists, make them known to each other and gather them

together in small groups for fellowship and discipline. And in order to give permanence to their work and make it politically effective, they will strive to draw peace leaders from all phases of civic life into a representative peace council.

They will meet with criticism—some of it deserved, for theirs is a difficult job and they are likely to be inexperienced and impetuous. They will probably encounter opposition from those who are unsympathetic with youthful idealism and whose minds are closed to new ideas. They will have to undergo some hardships connected with living on \$5 a week. But they will gain an understanding of human nature, self-knowledge and self-discipline, and a spiritual poise that marks the passing of adolescence and the attainment of maturity.

Young Friends who want to render constructive, peace-time service to help prevent war will be welcomed as Volunteers in the Student Peace Service, 20 South 12th St., Philadelphia.

A GENERAL MESSAGE TO YOUNG FRIENDS

To Young Friends Everywhere:

We, the Young Friends gathered at the General Meeting at Hobart, Tasmania, send you loving greetings.

Few in numbers, and widely dispersed as we are, in a land without near neighbours, we feel the dangers of spiritual isolation, and of relying too greatly upon the traditions which have been handed down to us. In outward things we have felt a growing concern to understand the problems of our social order and to promote international harmony, and have through our Society and through other organizations tried in some small measure to work towards these ends. We feel, however, that the Friends World Conference has taught us that our service to others can never be effectively carried out unless we gain a deeper personal knowledge of the basic truths than we have at present. We are conscious that we need, both as individuals and as a group, to study more profoundly our spiritual heritage, and in our daily lives to follow with greater devotion the leadings of the indwelling Spirit.

We cannot, nor would we, shut our eyes to the fear and hatred which seem to dominate the world nor to the untold suffering of thousands of our fellows everywhere; yet in spite of this, there is joy in our hearts, for we, with you, are conscious of having been drawn into close communion with God and that He is indeed our Father.

Signed on behalf of the Young Friends in Australia, at Hobart, the 14th day of 1st month, 1938.

ALVA R. M. HERBERT,
BRONWEN M. WILLIAMS,
JOAN COOK.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



AMELIA—THE TALE OF A PLAIN FRIEND

By JACOBINE MENZIES-WILSON AND HELEN LLOYD

Oxford University Press, pp. 291 (index) \$5.00

Tannhauser in reverse! Whatever else it may be, that is our continuing and persistent impression of this very readable and informing volume. As we read it, we heard the recurring strains of the Pilgrims' Chorus as the sober-minded, seriously-concerned Quaker, Joseph John Gurney, sought to win the gay lady, Amelia, from her world of fashion and folly. We would not imply that Amelia Opie had so far yielded to the song of the Venusberg as did Wagner's knight, but her adventures in worldly frivolities certainly gave her a near view of the lotus land of the amorous.

It is a revealing picture which this book presents—though not at all the one suggested by the title. For the major part of her vivacious, scintillating life, Amelia was not a Friend at all, and never a plain Friend at heart though she assumed the plain garb. For the general reader, Friend or no, the book presents a racy recital of the fashionable life of the times, particularly as it focussed upon the literary lights of the period, among whom our heroine was a bright and shining star. So far as Friendly interest is concerned, however, the focus is really not upon Amelia Opie, but upon the Gurney family with whom she was so intimate. Though manifestly a fascinating and gifted woman, she made no permanent contribution to her world of literature, and her life as a Friend was without significance, so that one wonders why a biography of her. On the other hand, one must concede that a woman who commanded the life-long, intimate interest and personal friendship of Elizabeth Fry and Joseph John Gurney must have "had something."

Major interest on the part of Friends—especially "Gurneyites"—will perhaps center in the rather unique relationship more or less continuously maintained between Amelia Opie and Joseph John Gurney. It was apparently something more than a Platonic relationship—or something less! Despite the fact that she was some twenty years the senior, they were so strongly attracted to each other that they could easily have been lovers. They corresponded faithfully when they were separated, and seemed very greatly to depend each upon the other. Though he

was so much her junior in years, Joseph John was her confidant and father confessor. See her returning in the wee small hours from one of her gayest parties in London, and sitting down before retiring to tell her staid Quaker friend all about it. For, knowing his deep concern for her soul, she delighted to tease him with a rehearsal of her frolicsome follies. Incidentally, considerable credit must be given Joseph John's wives (there were three in the marital succession) for the generous forbearance with which they seemingly viewed their husband's more than ordinary friendship and spiritual concern for the winsome Amelia.

The "provincial" city of Norwich, the home city of the Gurneys, was the scene of Amelia Alderson's birth in 1769. Left motherless at the age of fifteen, she became the capable mistress of the home of her father, Dr. Alderson, and a charming hostess to his friends, who became her friends. Politically, socially and intellectually, these friends were liberal and even radical, reflecting the thought of the French Revolution. One is led to believe that Norwich was far from provincial, except in its geographical relation to London.

In this volume as in Janet Whitney's "Elizabeth Fry," the reader learns of Fast Friends and Plain Friends, and sees how the latter used their plain dress and speech in part as protest and in part, also, as defense against the worldly blandishments which allured. As for the Fast Friends, they were not only in the world but of it, joining fully in the gay social diversions of the day. The Gurney hive at Earlham represented something of a blend. The young Gurneyites were inclined to be "fast," some continuing in that direction, while others, such as Elizabeth and Joseph John, turned "plain."

Amelia Alderson was so frequent a guest at Earlham Hall as to be considered almost as one of the family. An only child, she found what her spirit craved in the fellowship of the large family of lively young people. "Nothing could weaken the bond of friendship between the Gurneys and Aldersons (who were not Friends). Amelia was as happy at Earlham as she had been in the company of philosophers, revolutionaries, and social beauties, while the Gurneys, on their part, felt that any festivity fell flat at which Amelia Alderson was not present."

At the age of twenty-eight, Amelia married John Opie, the artist and portrait painter, and moved to London. The son of a Cornish tradesman, Opie was the proverbial diamond in the rough. He and his charming wife were mutually helpful and complementary to each other. While he was rising to fame as an artist, she became a widely acclaimed novelist. As one reads extracts of her highly melodramatic and "moral" stories, he marvels at the high praise given them by her contemporaries, some of them men who have an accepted place in literature. However, "Amelia became the craze. She was courted by titled folk, learned folk and rich folk, and her drawing-room was thronged by the fashion and learning of London."

Even then, at the pinnacle of her fame, she maintained connection with Friends, and felt the constraining (if not restraining) influence of her Joseph John. To a friend she wrote: "Strange, inconsistent being I am! One day I am at a Countess's assembly, the other at a Quakers' meeting, and a Quakers' yearly feast—now hearing sermons from public friends, now seeing plays—now walking along the streets on the arm of a plain Quaker, now leaning on that of a volatile Viscount—and what a strange thing it is, and did it ever happen I wonder to any one before to have my company as much relished by the one description of person as the other?"

John Opie died in 1807, and his fame was sufficient, plus a little deft management on the part of Amelia, to secure his burial in St. Paul's, the Westminster Abbey of England's painters. While life did not "begin at forty" for the dashing and captivating widow, it certainly did not slow down for her. To be sure she returned to Norwich and resumed her place in the home of her father, Dr. Alderson, to whom she was deeply devoted. However, she so loved the "mad whirl of gaiety" which was so distressing to J. J. G., her spiritual monitor, that she became almost a "commuter" between Norwich and London. As quite the vogue as an authoress and as a stimulating if not brilliant conversationalist, she was always joyfully hailed in London's smart circles.

Joseph John "was greatly concerned by Amelia's worldliness, and, though apologizing again and again for presuming to teach any one so many years older than himself, he continued to speak to her and write at great length about the to her all-absorbing topic of her soul. What could be more exciting to a woman already well past her first youth, than to have such a handsome and desirable young man obviously not only a little enamoured with her but deeply interested in her soul? There were many eligible suitors who would during these

years gladly have married the still beautiful, entertaining, and prosperous widow, but there was not one amongst them who cared, as Joseph did, whether Amelia was preparing for Heaven or for Hell."

As the years advanced, the minor chords of her life became more vibrant—the Pilgrims' Chorus swelled in volume. This was due not only to the persistent persuasion of Joseph John, but to the influence of his sisters, the gentle Priscilla and the benignant Elizabeth, who, despite the fame which had come to her, still had time for the personal concern for her worldly-minded friend. At the age of fifty-six years, Amelia Opie was admitted as a member into the Society of Friends, whose meetings she had been attending for eleven years. "Her letter asking for admission, in which she hinted at follies in her past life and expressed a desire henceforth to 'walk in the narrow way,' was a masterpiece of dignified humility."

"She felt it her duty to adopt Quaker customs in their most exaggerated form, and it was with the zeal of a convert that Amelia Opie entered into her new role of the Plain Friend. Though the part was hard to play she did her best, and it was not for want of trying that the interpretation was not always a success. Her new principles brought heavy sacrifices. Novel-writing came to an end, the singing of ballads ceased, and even her pretty clothes and jewelry were laid aside. Her drawing-room was rearranged, and the comfortable jumble of books and pictures, ornaments and knick-knacks, with which she loved to surround herself gave place, for the time being, to an austere neatness."

It is no reflection upon the sincerity of Amelia Opie to say that while seeking to be a consistent Friend, she remained to the very last of her eighty-four years the gay lady in heart. Her love of life in all its vividness could not be quenched. How she revelled in her triumphal reception in Paris, where her plain but elegant garb seemed but to add to her charm! "No party was thought complete unless Madame Opie was present." General La Fayette, the man of the hour, was her ardent admirer. She was "commanded" to appear at Court. "Young and old, grave and gay, men of letters, clever and fashionable beauties all found their way to Mrs. Opie's *etage* on Saturdays." And how she loved it all, easing her conscience by the assurance that she tried to lead the thought of her admirers away from worldly vanities!

Through this lively chronicle of one who was hardly herself a great woman, one sees a procession of the great and the near-great of her time who paid homage at the shrine of winsome grace and vivacious charm, whose lustre the garb of a Plain Friend could not dim.

W. C. W.

Two Celebrations in One



TRUMAN C. KENWORTHY

Three fourths of a century in years and half a century in the active ministry: this was the double occasion for the friendly recognition accorded Truman C. Kenworthy of Richmond, Indiana, on Sunday, March 20. He was born near Grinnell, Iowa, on March 17, 1863, and on the Sunday following his twenty-fifth birthday he began his work in the ministry.

On Sunday afternoon and evening, March 20, many friends from Richmond and neighboring meetings were received in honor of Truman Kenworthy at the home of his son-in-law and daughter, Fred B. and Katherine Pickett. In addition to the hearty greetings of those who called, messages were received from friends all over the country.

Truman Kenworthy was graduated from Penn College in 1888, after which he studied at Princeton Theological Seminary. For twenty years he served in the ministry in Iowa, coming to Indiana nearly thirty years ago. Among his pastorates have been those of Damascus,

Ohio, and Richmond (East Main Street), Spiceland and Dublin, in Indiana. While living in Richmond, he is now preaching on alternate Sundays at West River and Rich Square Meetings. He estimates that he has traveled ten thousand miles annually during the past six years as he has supplied various meetings. For three years Truman Kenworthy was Evangelistic Superintendent of Indiana Yearly Meeting. He is now General Superintendent of Whitewater Quarterly Meeting.

RAIN IN TOWN

The rain came down in slanting sheets all day,
Dark and drab against the city's gloom;
It rushed in ribbons down the narrow street
And swished around the corner with a song.

DORIS RUTH TOWNSEND.
Westtown School, Pa.

QUAKERDOM AT LARGE

Dr. R. Bryan and Edith Michener, of our Africa Mission, with their three children, are arranging to return to the United States on furlough. They hope to sail the first part of July.

* * * *

Martha White of Whittier, California, who for some years has been a member of our Mission staff in Jamaica, has accepted appointment as Educational Secretary of the American Friends Board of Missions, with headquarters at the Central Offices in Richmond. She will enter upon her work as soon as she can be relieved of her present responsibility in Jamaica where she has charge of Glenleigh Home.

* * * *

Dorothy Bond, daughter of our missionaries in Africa, Dr. A. A. and Mira Cope Bond, who, following her graduation from Earlham College, completed a course in nursing in a San Francisco hospital, went to British East Africa about a year ago for service with the Church Missionary Society of the Church of England. Word comes that following this tentative period of work, she has been given a three year contract. She is stationed at Kampala, some two or three hundred miles distant from our own mission field.

* * * *

Several Friends are participating in the Conference on World Economic Co-operation that is in progress at Washington, D. C., as this issue of the paper is being made up. Those named on the program are E. Raymond Wilson, who is presiding over one of the round table discussions, and Frederick J. Libby, who is chairman of the session in which the topic of discussion was, "Bringing the Campaign to the Community." Richard R. Wood of Philadelphia is chairman of the Committee on Report and Resolutions, and is Assistant Director of the Conference. This significant Conference was called by the National Peace Conference, composed of the leading Peace organizations of this country.

* * * *

We read in *Friends Intelligencer* that United States Senator Burton K. Wheeler, who addressed the recent two-hundred and sixth anniversary of the Welsh Society of Pennsylvania, told that group that he had Quaker ancestry. Incidentally, when asked the difference between the Massachusetts and Pennsylvania Quakers, he replied that the former have the religion and the latter the money! Senator Wheeler and the Editor of THE AMERICAN FRIEND were fellow members of the Sherwood Eddy Sem-

inar in Europe in 1930. When breaking fast together one morning in our London Hotel, Senator Wheeler informed us that he comes of a Quaker family and that his old home meeting was that at Bolton, Massachusetts, as we recall.

* * * *

It has been announced that William Penn will be one of the four great religious leaders to be honored by the unveiling of statues when the Moravian settlement at Nazareth, Pennsylvania, celebrates its two-hundredth anniversary in 1940. Other historical figures to be so honored are Count Zinzendorf, the great Moravian leader, George Whitefield and John Huss. These statues are to replace a cannon now standing in the public square across from the Moravian Church. Not only is this implement of warfare incompatible with the true Christian principle in general—it is especially inappropriate to the Moravians who are included among the Pacifist groups who have ever maintained a consistent testimony against war. It would be encouraging if the removal of the cannon in connection with the anniversary program could be held as a harbinger of a more peaceful world.

* * * *

Floyd and Ruth Schmoie of Seattle, Washington, and their two older children, Kenneth and Esther, stopped over night in Richmond March 16, following an extended tour of the East, on which Floyd had filled a number of lecture engagements with his unique subject and presentation, "I Live Under the Sea." From Richmond they drove to Wichita where they picked up their youngest two children who had been spending the intervening weeks with their grandmother. Immediately prior to this lecture tour, Floyd had lectured at the University of Hawaii and was quite enamored with what he saw of the Hawaiian Islands. He was particularly impressed with the satisfactory relationships that seemed to prevail among the various race strains to be found in the Islands—particularly between the Chinese and Japanese. It seemed to him that these two peoples were particularly eager to treat each other kindly as if trying to make up for what is transpiring between their countries in the Orient.

* * * *

Writing from Spain where she has recently arrived to do relief work under the auspices of the American Friends Service Committee, Emily Parker gives a vivid description of the horror and suffering endured by civilians in that stricken country. In speaking of the

recent deadly air raids, she says: "One of the worst sins of this generation is that with wings to fly man has used them to deal out death and desolation. You to whom the sound of a plane means only that someone is speeding on his way or that your mail is being delivered more quickly, have no idea of the fear and dread it can hold even for those too young to understand all it may ultimately mean." In writing of her arrival at the Spanish frontier she says: "I shall never forget the soldier who came out and asked for my passport and papers. He read the letter written by Fred Tritton which said I had come to help the children, and he stood there a minute and tears came to his eyes, and without looking at any other of my papers he said, 'Pass camerada'."

NEWS OF OUR MEETINGS

Perry Bantz, who for several years has been engaged in pastoral work in Wilmington Yearly Meeting, is returning to Indiana Yearly Meeting to become pastor at Economy, located some twenty miles northwest of Richmond.

* * * *

Traverse City, Michigan, Friends report encouraging spiritual and membership growth of the Traverse City Meeting under the able leadership of Chester B. McKean. Twenty-six people who have expressed their faith in Christ and the desire to help in up-building his kingdom, have been received into membership. Teachers and children have raised a fund with which a good used piano has been placed in the basement room for the children's morning service.

* * * *

Why do Friends not increase in numbers? This was the question proposed for discussion by Georgia Garver, President, at the monthly business and social meeting of the Friendly Service Class of First Friends, Richmond, Indiana, of which Louis B. Campbell is the teacher. The meeting was held on the evening of March 14, at the home of Albert and Fanny Gilmer. The question was proposed in connection with the article, "They Call Themselves Friends," which appeared in the February issue of the *Readers Digest*. Varied and informative comments were made by W. Bruce Hadley, the pastor, Milo S. Hinckle, Irvin Stegall and others. The usual social hour of good fellowship was enjoyed.

* * * *

J. S. Bond, 14 West Fountain, Colorado Springs, Colorado, writes that he has often wondered why Friends do not

have more meetings in the South. While recently visiting a daughter, Lucy Ross, in Shreveport, Louisiana, he made some inquiry after Friends in that city of one hundred thousand people but without success. He asks if readers know of members of the Society of Friends in or near Shreveport, will they please send him names and addresses of such.

* * * *

Second Friends Meeting, Marion, Indiana, recently enjoyed a novel experience in the form of a two weeks series of evangelistic meetings conducted by their young Friends. The "old folks" took a back seat, both literally and in participation. The young people were ushered to the front seats, the young people presided, and the young ministers did the preaching. John Mains, pastor at Penn, Michigan, and a student in Marion College, was the main evangelist. His messages were logical and appealing. Thomas Russell's skill in drawing crayon pictures was also in evidence in a helpful way. The attendance and interest were excellent throughout, and the meetings resulted in some forty young people and children being converted and renewed. If occurrences of this kind would take place throughout Quakerdom more often our worries about the future of our denomination, both as to numbers and spirituality, would end speedily.

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In preaching the baccalaureate sermon in connection with the recent high school graduation exercises at Inglewood, California, Nathan Whittlesey, pastor of Inglewood Community Friends Church, gave an evangelistic message which was favorably commented upon by those of other denominations. At the all-day meeting of Centinella Valley Council of the Federation of Church Women on March 4, Ruth T. Whittlesey, who has been elected president of the Council, preached on the experience of Jephtha's daughter in spending her two months in the wilderness. The Inglewood Friends Church is very active in community work.

* * * *

G. Raymond Booth, Executive Secretary of the Toronto, Ontario, Meeting is giving a series of four Sunday night addresses on the background and significance of the Oxford and Edinburgh Conferences held last year. Dates and subjects are as follows: March 20, Oxford—The Ethical Christ; March 27, Edinburgh—The Undismembered Christ; April 3, Philadelphia—The Inward Christ; April 10, Toronto—The Inescapable Christ.

* * * *

Wichita Quarterly Meeting was held at Argonia, Kansas, March 11-12. On Friday evening the Bible School committee was in charge when talks were made as follows: Teaching the Children, Helen

Lincoln; Holding the Interest of Boys of Teen Age, Sylvester Chance; The Value of Personality in a Bible School, Mrs. C. L. Nellis. On Saturday morning Edgar H. Stranahan preached inspiringly on the subject, "The Christ's Job." During the business session in the afternoon an impressive Peace play, "The Terrible Meek," was presented by three students of Friends University. The Christian Endeavor Quarterly Conference was held on Saturday afternoon. Rose Hill Meeting will be the scene of the next session of the Quarterly Meeting, June 10 and 11.

* * * *

An impressive installation service for the adult and young people's Christian Endeavor societies was held at the Marshalltown, Iowa, Friends Church, Sunday evening, February 27. Sundoff Gimre, chairman of the Monthly Meeting committee on Christian Endeavor, gave a welcome and presented the two groups to the pastor, Carl D. Byrd, who conducted the consecration service and installed the officers and committee chairmen . . . The pastor spent the week, March 8-11, at the Pastor's Short Course, at William Penn College . . . Senator Nye spoke in Marshalltown on Sunday, March 13, on "Who Causes War?" Friends were very active in sponsoring this appearance, though he was brought here by the Junior Chamber of Commerce. Wendell P. Maulsby was our leader.

* * * *

A two weeks series of meetings was recently conducted at Beech Grove Meeting near Paoli, Indiana, by Orcus R. Williams of Eagle Creek, Indiana. The attendance was generally very good and the messages given were inspiring and proved very helpful to the meeting. Many members took a higher stand for Christian living and Beech Grove Friends are encouraged to press forward more faithfully in the work. As a result of the meetings they feel themselves to be better Friends.

* * * *

Dan West of the Church of the Brethren spoke at the March meeting of the Men's League of the Wilmington, Ohio, Meeting. Having been in Spain, he told of conditions in that war-torn country. An offering was taken to be sent to Esther Farquhar who is doing relief work in Spain. The Helpers Class is also collecting clothing to be sent to these war sufferers . . . Madam Raissa Soudarskaia of Paris, France, who attended the World Conference of Friends, gave a concert at the Wilmington Friends Church recently to a large and appreciative audience. The renowned pianist, a Russian, studied under Rubenstein, and was a member of the faculty of the Conservatory of Music in Moscow. She left Russia before the Revolution. Her

Give Our Sponsor a Break!

When you listen to a favorite radio program, it is easy to "turn off" when the announcer speaks for the sponsor.

You receive a fortnightly broadcast from Station FYM, Richmond, Indiana. It is "The American Friend." Our sponsor is the Society of Friends—The Five Years Meeting.

This Quaker broadcast is paid for by the year. Payments are called subscriptions.

When your subscription expires don't "turn off." Give our sponsor a break. Continue to "listen in" every other Thursday. Thank you.

Your announcer is the Editor, saying goodbye until our next broadcast—be Friendly and read

"The American Friend"

visit to Wilmington is a social one and during her stay here she has been a guest in the home of A. Ward and Lena Applegate.

* * * *

New life in all its activities is manifested by the meeting at Noblesville, Indiana. Within the year the Sunday School has practically doubled in size and there has been a marked increase in attendance at the morning meeting for worship, with more young people present than formerly. Thirteen new members have been received. Donald Spitler, pastor at Carmel, gave the meeting a spiritual uplift in a series of five evening services in February. The meeting has also been favored with messages from Fredric E. Carter, Yearly Meeting Superintendent, and by Edmund T. Albertson, of Indianapolis, Executive Secretary of the Indiana Council of Religious Education. The meeting is also prospering financially. A considerable sum was paid last year on the church debt and a still greater one this year. The Yearly Meeting assessment with all arrears has been paid in full. William J. Cleaver is acceptably serving his fourth year as pastor.

Ten Percent Club Proposed

Other denominations, we find, consider that they are doing pretty well if ten percent of their members subscribe for their church periodicals.

We accept this as a minimum goal toward which to strive, and propose to form ten percent clubs, so to speak, in our local meetings. Is your meeting eligible? In short, is there a subscription for every ten resident members, counting all members of families?

For particulars and information, write William J. Sayers, Field Secretary, Friends Publication Board, Richmond. He will tell you how to form your club.

Report to us as soon as your meeting makes its ten percent and we shall "tell the world."

Get on the Honor Roll

FINE SESSION OF BANGOR QUARTERLY MEETING

Bangor Quarterly Meeting was held at Marshalltown, Iowa, February 25-27. Our guests were Willard O. Trueblood and his wife, Caroline, and Richard R. Newby, Yearly Meeting Superintendent. Willard Trueblood was there engaged in a preaching mission at LeGrand. The sessions began with a worker's conference on Friday morning. The theme for the Quarterly Meeting was "What Owest Thou?" Arthur Moon, pastor of Liberty Meeting, led the devotional; Erma Mason of Stanford Meeting, spoke on Responsibility to Myself; Oscar W. Johnson of LeGrand, Responsibility to the Church; Carl D. Byrd, pastor of Marshalltown Meeting, Responsibility to God; Willard O. Trueblood followed with an exposition of the Sermon on the Mount. A basket dinner was served at noon followed by a lively question box discussion led by Floyd Hinshaw, pastor of LeGrand Meeting. Ruth Wagner of Hartland Meeting, Clerk of the Ministry and Oversight, took charge at two o'clock. After the business session, Richard Newby brought a message to the

elders and overseers suited to the general theme of the Quarterly Meeting.

Carrie Butler Hadley who has been supplying at Stanford Meeting, led the worship service beginning at ten o'clock Saturday, and this was followed by a very helpful message from Willard Trueblood. The business meeting, after the dinner, was in charge of Oscar W. Johnson, Clerk. A group from Bangor Meeting gave an excellent presentation of the playlet, "Missing," which was sponsored by the Peace committee led by Wendell P. Maulsby. Those participating in the playlet were Beulah Renaud, Hester Parsons and Mary Willits.

The closing session was a Christian Endeavor Rally on Sunday afternoon when more than one hundred youths met to hear Caroline Trueblood speak most helpfully.

This was pronounced to be among the very best of Quarterly Meetings ever held in Bangor Quarterly Meeting.

DELAWARE FRIENDS UNITE IN OBSERVANCE

Wilmington, Delaware, Friends are cooperating with the Friends Historical Association in its annual spring meeting this year in the celebration of the two hundredth anniversary of the founding of the Friends Society in Wilmington. Both groups extend through the columns of THE AMERICAN FRIEND a cordial welcome to Friends generally to attend this commemoration.

It is interesting that the first house for religious worship within the borough of Wilmington was the meetinghouse of the Society of Friends, built in 1738 and located on West Street between Fourth and Fifth streets, very near the present location. With the growth in the number of Friends the first building soon became inadequate and another building was erected near by. It was used until 1816, when the present building at Fourth and West Streets was erected.

In 1827, Friends in Wilmington as well as many other groups in this section became divided on certain matters of doctrine and an additional meetinghouse at Ninth and Tatnall Streets was erected. It was known as the Orthodox meetinghouse. Much of the differences of these early days is now past history and all Friends in Wilmington are joining in making this occasion a real Friends' home-coming.

FROM OUR CORRESPONDENT IN WASHINGTON

President William W. Comfort of Haverford College gave the Washington Friends great pleasure on the 12th of March when he told us so graphically of those intrepid Franco-American Quakers, Stephen Grellet and Anthony Benezet. A social hour followed the address.

Esther Morton Smith's Wednesday afternoon Teas continue to prove very happy hours of fellowship. Recent speakers have been Mary Vaux Walcott, who told us about some of her lovely wild flower paintings; Grace Fox, who gave us an excellent picture of education in England today; and Earle Winslow, who shared with us some of his thinking in regard to the Teachers' Oath Bill as passed in Massachusetts a few years ago.

The Washington committee in charge of the International Student House was recently appointed by the American Friends Service Committee as follows: Edward T. Steel, chairman; Margaret Francis, secretary; Herbert S. Lewis, treasurer; Harold B. Stabler, Janet M. Brown, Isabel S. Wesley, Vincent D. Nicholson, J. Edgar Hiatt. The committee members are from the three local meetings.

The school and meeting properties at 1811 Eye Street have been completely removed and work has begun on the new Doctors' Hospital to be erected on the grounds. For the time being, members of Alexandria Monthly Meeting are making the Florida Avenue Meeting their headquarters for business and other meetings.

Helen M. P. Betts and Margaret E. Jones are both active members of the Board of the Southeast Settlement House, one of the three settlements in Washington carrying on community programs for colored people. Last week Southeast House officially opened its new headquarters, at the old Friendship House building at 326 Virginia Ave., S. E.

SOUTH DAKOTA FRIENDS CARRY ON BRAVELY

Though rather widely separated and feeling themselves considerably isolated from other meetings, Friends in the three meetings of South Dakota continue to carry on courageously under several handicaps.

The Aurora Meeting near Stickney has suffered considerable loss of membership during the past year through removals. Gurney F. Hanson and family have moved to Valparaiso, Indiana; the Cecil Dunns removed to Gary, South Dakota, though living just over the state line in Minnesota; Elmer Gardner and family are now residents in Central City, Nebraska, where the children are in school and the young folks in Nebraska Central College; Harold, Harvey and Walter Wilhite, the three eldest sons of Irvin and Margaret Wilhite have located near Star, Idaho; Ruth Nelson is married and lives in Rapid City, while Dorothy Nelson is teaching school at Stamford, South Dakota.

Following the holidays, Curtis Hockett, accompanied by Caspar and Elizabeth

Hanson, took their son, Donald Hockett, back to college at Central City, Nebraska. On their return home these Friends met with a severe auto accident near Yankton. All three suffered rather severe injuries. Elizabeth Hanson was in the hospital at Yankton for several weeks before able to return home. Complete recovery has been slow for her and her husband, Caspar Hanson.

At Harmony Meeting near Wessington, Springs, the pastor, Everett Puckett, and his family are carrying on devotedly with the help of faithful Friends. The young people of Harmony Meeting are quite active and are interested in organizing Gospel teams to carry the message to needy places.

These two meetings are in the eastern part of the State. Away to the western part three or four hundred miles is the Empire Meeting a few miles from Vale. As for many years past, Martin and Nettie Williamson and family are faithfully shepherding Empire Friends and community. Despite the loss of some of the important members by death or removal, the Bible School and church work has been maintained all winter.

South Dakota Friends are loyally interested in the principles for which the Society of Friends has long stood, and give special attention to work for Peace and Temperance. Interest in our missionary work was stimulated last Fall at Harmony and Aurora through the presence of Eva Rae Totah and children. As many Friends know, Harmony is Eva's old home meeting.

YOUNG FRIENDS ACTIVE AT CENTERVILLE

Commendable interest is being shown by the young people of Centerville, Indiana, Meeting, not only in their own activities, but in the work of the meeting as a whole. As evidence of this may be cited the fact that they are making an initial gift of twenty-five dollars to start a parsonage fund. Recently, as already announced, they remodeled and furnished attractively one of the rooms of the meetinghouse.

At a recent meeting of the young people, the Christian Endeavor Society was divided into two groups which are competing in securing subscriptions for THE AMERICAN FRIEND. The losing side will entertain the winning side at the "last round-up."

A very gala and beneficial occasion was the third annual Young Friends Banquet held on the evening of Washington's Birthday when the banquet room was beautifully and fittingly decorated. Glen Helms made an excellent toastmaster. The program centered on the theme of the "Lighthouse," a mini-

ature model of which, effectively lighted, graced the table. The visiting speaker was William J. Sayers, Clerk of Indiana Yearly Meeting, accompanied by his wife Flora T. Sayers, and by Naomi Thomas, Secretary of the Young Friends Activities of the Yearly Meeting. The young people were greatly inspired by his address. Toasts given by local members were as follows: The Foundation, J. W. Johnson; The Light, Wilma Jarrett; The Keeper of the Light, Mary Nell Harbin; The Lighthouse in the Storm, Thomas McConaha.



Girls (left to right) Rexeen Jarrett, Ruth Wissler; boys, Glenn Helm, Thomas McConaha.

Rexeen Jarrett is president of the Christian Endeavor Society, and Ruth Wissler is Secretary of the Young Friends Activities. In all their work, the young people greatly appreciate the encouragement and the cooperation given them by their pastor, Maude Carter Smock.

HOW MUCH DOES, ETC.

(Continued from page 130)

this happiness I blessed you American children.

His father was killed in the war and he had had nothing but sadness and sufferings, and so to see him happy, forgetting everything and just being a child with his playthings, gave us all a very happy moment.

In this city there are thousands of needy children, and not only children but many mothers, too, and a good many men.

In the storehouse of the Friends (Quakers) there are many bottles of milk and many things to wear, which the children

AND NOW, THANK YOU!

A word of appreciation to all those who kindly responded to our request for copies of this paper, issue of February 17. The response was so general that our need has now been met. Thank you—The Editor.

and their mothers take with hearts full of gratitude, and I am sure that many mothers and children as they go to sleep bless the little American friends who send so much to feed and clothe them.

Yesterday a woman came to the house carrying in her arms a baby three months old; on the faces of the mother and the little baby were signs of hunger and suffering. She came to the house to ask for some clothes and some milk "even if only for the little one," she said. I asked her what they lived on, and, if she had her husband, how much he earned. She told us her husband earned eight pesetas and that there were seven crowded in their house, five children and the husband, and everything they spent had to come from his pay, the eight pesetas.

I asked her how, with everything costing so much, they could manage with so little money. "How do you suppose we manage?" she said, "just going through cold and hunger. All yesterday we got along with a few boiled onions without any oil, and today thanks to a little money that I could earn I got two kilos of dates, and with the little bit of bread that was coming to us we made our daily meal. The baby kept crying all the time, hunting its mother's breast, which was dry for lack of food.

We gave his poor mother a bottle of milk, and with her eyes overflowing with tears, she thanked us over and over.

Tomorrow, Monday, this mother will come with her five children and all will get some of the clothing which the Quakers have sent for the hundreds of boys, girls and older people who have lost their clothing on account of the war and have nothing to wear in this cold weather.

I know a little boy who said to his mother, "Mother, I'm hungry and I'd ask you for some bread, but you won't give me any so I won't ask for it," and the mother, unable to hide her tears, said, "My little boy, we have only a little bit for the evening and if I give it to you now you won't have any when you go to bed." And the little boy, seven years old, couldn't understand and answered, "Well, let Daddy buy some," and the mother, putting her arm around him, said, "You see, the way it is we can't buy bread because there is very little and it has to be divided among everybody."

Dear children, you have peace, shelter and food; think of those who have no bread, no shelter, no peace: and pray God that He help each person in need and that He bring to an end the terrible trial which our dear Spain is going through, that he bring back happiness to the children and peace to the homes.

Your grateful friend,
MIGUEL AGUILERA.

AS WE GO TO PRESS

A California zephyr wafts to us the information that one of our retired ministers, Ellis A. Wells, 219 South Painter Avenue, Whittier, California, has a birthday on April 17, which will put him nine years above the biblical span. Doubtless many friends will be glad to send him greetings, giving him a boost toward the octogenarian class.

Word has been received of the recent death at Ram Allah, Palestine, of Khalil Totah's father, who was one of the three surviving charter members of the Ram Allah Friends Meeting. Khalil's mother died about one year ago.

TRIBUTE AVAILABLE

Copies of a fifty-two page tribute to Wendell Hoyt, son of Fred and Alta Hoyt of East Africa, have been received at the Central Offices and may be secured from the American Friends Board of Missions at ten cents per copy.

IN TRIBUTE

In the death of Grace Bedell, the Honolulu group of Friends have lost a faithful member and friend. She came to Honolulu in 1937 to be with her only daughter, Mrs. Herbert Bowles. She came from Japan where her work for four years with Japanese young men had been a stimulating and broadening experience. Their friendship and devotion had helped satisfy a need of her heart occasioned by the loss of two sons. Death came to her gently and as "beautiful as feet of friend coming with welcome at her journey's end."

A tribute read by Katherine Cox at a memorial service held for Grace W. Bedell in Honolulu on March sixth, 1938.

Sooner or later every man's true character will come to light, and work is the most reliable revealer.

BIRTHS

BYERLY—To William and Marian Byerly of the Kickapoo Missionary Station at McCloud, Oklahoma, on March 12, 1938, a daughter, Ruth Eleanor.

HEAFIELD—To Kenneth and Esther Partington Heafield of East Garden, Michigan, January 31, 1938, a son, David Edward.

KUHN—To Manford and Agnes Reagan Kuhn, at Madison, Wisconsin, on March 5, a son, Christopher Barclay.

NORRIS—To Paul and Pauline Norris of Amboy, Indiana, February 19, 1938, a son, John Royce.

MARRIAGES

DRAKE-BUTTRICK — At Greensboro, North Carolina, February 4, 1938, Constance Buttrick and Thomas Edward Drake of the Faculty of Haverford College.

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ENTRANCE PLANS FOR THE COMING YEAR

Preference will be given to children of Friends in making selections for next year. Already the number of applicants exceeds the number of places which will be available. Friends' applications can be considered until May 15 at which time the lists will be filled.

After May 15, Friends will be given preference on the waiting list. Membership in the Junior and Senior classes is open to Friends only. No applications for the Senior class can be considered after June 1.

Applications for scholarship can still be presented to the Committee. Its next meeting will be held on April 27.

For information about the course of study, tuition rate, Scholarships, etc., address—

WILLIAM EVES, 3RD. Dean, Box 351, George School, Pa.

DEATHS

BRAY—At Noblesville, Indiana, March 8, 1938, Perry A. Bray, aged seventy-seven years. A birthright Friend, he was ever a faithful and loyal member of the Friends Church. A valued Elder for many years, he had served as Clerk of the Monthly Meeting. He was a local historian and a naturalist, knowing the names and habits of more birds than anyone else in the county. He was respected and honored in the city, as shown by the unusually large attendance at the funeral, which was conducted by the pastor, William J. Cleaver. His wife and two married daughters survive.

CLOUD—At the family home near Westfield, Indiana, March 6, 1938, Mary Ellen Cloud, widow of Eli Cloud, aged, eighty-six years. A birthright Friend, she was a splendid Christian woman. Her husband who was a Civil war veteran died forty-seven years ago. Funeral services, with Orval H. Cox in charge, were held March 8, in the Westfield Friends Church.

ELLIOTT—In the Center Meeting community near West Milton, Ohio, on March 11, 1938, Charles M. Elliott, beloved minister of Indiana Yearly Meeting. He was born seventy-six years ago in Miami County, Indiana, where he received his early education, later attending college at Fort Wayne. Converted in early life, he joined the Methodist Episcopal Church by which he was ordained a minister. Later uniting with Friends, his gift in the ministry was recognized and he served in continuous pastoral relations for more than forty-three years, always in the limits of Indiana Yearly Meeting. Among meetings served were those at Milo, Maple Run, Stillwell, Upland and Jonesboro, Indiana, at Traverse City, Michigan, and at West Milton, Ohio. He was united in marriage in 1887 to Luella Vickery. She was later recorded a minister and is now serving the Center Meeting as pastor. To this union were born two daughters, who with the wife survive. Funeral services were held at the Center Meeting and at the home meeting in Lewisville, Indiana, and were conducted by Fred E. Smith of West Milton, Ohio, and George W. Bird of Knightstown, Indiana.

INMAN—At Portland, Indiana, February 2, 1938, Thomas Winston Inman, the son of Elmina Guynn and Thomas Inman. He was born at Mt. Airy, North Carolina, November 29, 1863 where his boyhood days were spent. When seventeen years old, he answered the call of the ministry and was active in mission school and evangelistic service. At the age of twenty-seven years, he was mar-

ried to Lydia Jane Cox and to this union five daughters and four sons were born. His life was devoted unselfishly to the ministry. It brought him north at the age of thirty-four years. In a pastoral capacity, he served Friends meetings in Mercer County, Ohio, Vermillion County, Illinois, and the Walnut Ridge and Portland Quarterly Meetings in Indiana. During the past six years he has been confined to his home where his ever faithful service continued to bear fruit.

THOMAS—At the Friends Boarding School at Barnesville, Ohio, February 18, 1938, Rachel E. Thomas, wife of Gilbert Thomas. For the past eight years, she and her husband have been Matron and Superintendent of the School. During this time she gave herself untiringly in devoted service to the school family as she had always done to her own. She was a great lover of nature, and in her devotion to all things lovely she beautified the campus with many flowers. Before 1930, Gilbert and Rachel Thomas had lived in the Harrisville, Ohio, community of Friends where they were active in the work of farm organizations. She was deeply interested in the cause of temperance and for many years had been a faithful worker in the W. C. T. U. Whatever her association, she enriched the lives of those about her with poetry and song. She will always be remembered for her high ideals, her inspiring words and her cheery smile.

WOODARD — At Knightstown, Indiana, December 19, 1937, Dr. Thomas R. Woodard, son of Cornelius J. and Sarah B. Woodard. He was born near Fountain City, Indiana, January 28, 1853. He attended Friends School at New Garden and was graduated from Earlham College in 1877, after which he spent four years in teaching. After graduating from Indiana Dental College in 1883, he practiced dentistry until the time of his death, the first fifteen years in Columbus, Indiana, and the remainder of his life at Knightstown. In 1880 he was married to Carrie M. Townsend; to this union one daughter, Mabel, was born. Both wife and daughter preceded him, the former in 1908 and the latter in 1935. Having been recorded a minister, he combined preaching with his profession. He served Westland, Greenfield and Anderson meetings in a pastoral connection and answered many calls to preach in the absence of the regular pastor. Always deeply interested in all the affairs of the church, he was uniformly faithful in his attendance at bible school and meeting. He was especially interested in the cause of prohibition. A devoted husband and father, he was loyal to his friends and upright in all his relationships with his fellowmen.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Mid-West Friends Office, Room 1103, 53 W. Jackson Boulevard. Alfred H. Cope, Executive Secretary, Phone Wabash 8017.

Chicago Monthly Meeting, 66th Place and Blackstone Avenue, (6620 south, 1500 east). Half block south of Marquette Road. 67th Street surface and half block north. Bible school at ten, meeting at eleven. Milton H. Hadley, minister, 6020 Ingleside Avenue, Phone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister, 2021 Colfax, Evanston, Ill. Phone University 5911.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue. Phone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30, Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week

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Friends Church, 17th and Toberman Sts. Bible
School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m.
Clayton S. Brown, pastor, 1913 W. 23rd St.,
RE-5673.

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Friends Church, 1st Avenue So. at 14th Street.
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